

Two Copper-plate grants from  
Itpal, Bastar State

BY

Prof. K. A. Nilakanta Sastri M. A.

*(Reprint from Journal of Andhra History and Culture—Vol. I—No. 2)*

# Two Copper-plate grants from Itpal, Bastar State

Prof. K. A. Nilakanta Sastri, *Madras*

The impressions of these copper-plates were first sent to me for examination by Mr. K. Radhakrishnan I. C. S., Diwan, Bastar State, who has since not only permitted me to edit them, but arranged to place at my disposal all the information available to the officers of the State regarding the plates and their discovery. All the plates, three in number, were dug up together from a depth of about one foot below ground while a field was being ploughed in Itpal, a village in the Bijapur tahsil of the State. The village is now inhabited by a few Halbas, but an old tank of some size and the ruins of brick houses at one or two places attest the by-gone prosperity of the place.

The three plates contain two inscriptions; the holes in all the plates are of a uniform size and the plates might have been held together by one ring, but of this I have no information. The script as well as the language of both the inscriptions is Telugu. Inscription (A) is longer and written in less cursive characters on three sides of two plates, each  $9.7'' \times 5.2''$  in size and weighing 32.5 tolas. Inscription (B) is written in bigger letters on two sides of one plate (III),  $8.9'' \times 4.8''$  with a weight of 46.5 tolas.

The orthography of the inscriptions calls for no detailed remarks.

The first side of the first plate of inscription (A) bears the drawing of a crescent over a circle representing the moon and sun respectively as explained by the words to the left of the drawing *Sasiravi Sākṣi*; to its right is given the name of the engraver *Sūraparāju*.

The object of inscription (A) is to record the grant of an *agrahāra* by Pallama-Mahādēvī, the mother of Śrī Narasimhadēva Mahārāja of the Nāgavamśa, who bore the titles, *śrīma(d) Jagadēka-bhūṣaṇa*. The king's mother named the *agrahāra* after herself and called it Pallamapuram. The donee was Śrīdharapāḍi of the *Sāṇḍilya gōtra*. The gift was made in the year Śaka 1168, Parābhava, on Kārttika, ba 8, Thursday, pūṣya-nakṣatra, details which work out approximately for Nov. 1st, A. D. 1246, according to the *Indian Ephemeris* of L. D. Swamikannu Pillai, the nakṣatra alone varying. The names of two *maṇḍalīkas*, (Si) ṅamarāju, and Sōmarāju Mallarāju are mentioned as having ruled the earth when the gift was made; obviously they were officials of Narasimhadēva. Sōmarāju appears

as a subordinate of the same king in the Jatanpal inscription of Saka 1140 (A. D. 1218,\* and hence it is clear that Sōmarāju Mallarāju of our inscription must be taken to be his son. What follows in the inscription ll. 16-19 is by no means clear, though it seems to contain the usual exhortation for the maintenance of the gift by the members of the family who followed the donor. The record ends with the usual imprecatory verse in Sanskrit - *svadattām* etc.

The opening lines of the inscription (ll. 1-8) contain the usual *praśasti* of the Nāgavamśi kings in a fairly full form. It says that the king was born in the family of the Nāga resplendent with the mass of rays issuing from the jewels in his thousand hoods; that he was the lord of Bhōgavatī, the best of cities; that he had for his crest a tiger with his calf; that he belonged to the Kāśyapa *gotra*; that he was the great lord of the whole world whose shout of victory was well-known; that he was the bee rendered yellow by the pollen from the lotus feet of the great Mahēśvara, the Supreme Lord; that he was high in his sense of pride; that he was the worshipper of the divine and auspicious lotus feet of Śrī Mānikyadevī; and that he was successful against the forces of his enemies.

Inscription (B) is dated during the rule of Mahāmaṇḍalēśvara Gaṅgayadēva Mahārāja, and states that a certain *vr̥tti* (holding) is to be enjoyed by Mahēśvara, the son of Kallupāḍi, and his sons; and that after them, an one-third share of it will go to the daughter (of Mahēśvara). Three persons attest the declaration - Mumjērāju Sukhindu, Māniki Sāhu and Im(gu)Nāmkunḍu. The Śrī karaṇam (of the village) at the time was Gaṅgaya.

This inscription recalls Gaṅgādēvī-mātā of the Jatanpal inscription cited above. Hira Lal said: 'The mention of the mother Gaṅgādēvī after the king's name is not clear'.§ Our inscription (A) shows that Narasimhadēva's mother was Pallama-Mahādēvī. Hence we must take it that Gaṅgādēvī-mātā was the mother of Maṇḍalika Sōmarāju who is mentioned next after her. Whether the Gaṅgayadēva Mahārāja of our inscription (B) had anything to do with Gaṅgādēvī is more than we can say. It may be assumed that Gaṅgayadēva was a feudatory of the Nāgavamśi rulers and that his rank was higher than that of the *maṇḍalikas* named in inscription (A). The nature and locale of the *vr̥tti* which forms the subject of regulation in inscription (B) is not known.

\* Ep. Ind. x p. 42

§ Ep. Ind. x p. 41

## TEXT—A

*First plate first side*

1. Sasi ravi <sup>(crescent)</sup>  
(the sun) Sūraparāju sāsīm
2. sākṣi di

*First plate second side*

3. Svasti sahasra-phaṇāmaṇi-kiraṇa-nikarāvabhā-
4. sura Nāgavamsōbhava Bhogāvatipuravarādhiśva <sup>1</sup> sa
5. vatsa-vyāghra-lāmoohana <sup>2</sup> Kāśyapagōtra prakāṭikrita-
6. vijayaghōṣaṇa viśvaviśvambharā-paramēśvara
7. Paramabhaṭṭāraka Mahāmaheśvara-carana <sup>3</sup>-kaṁja-kimja-
8. lka-puṁja-pijarita <sup>4</sup>-bhramarāyamāna <sup>5</sup> Mānōnnata Śrī-
9. Māṇikyadēvi-divya-śrīpāda-padma-rādhaka parabala-
10. sādhaḥaka Śrīma-Jagadēkabhūṣaṇa <sup>6</sup>-mahārāju-
11. laina Śrī-Narasihyēva <sup>7</sup>-mahārājula talli Pallama
12. mahādēvulu tama peranu <sup>8</sup> agrahāramu

*Second plate first side*

13. Pallamapuramunaku viṭimēra aṁta polamu
14. Śāṇḍilya-gōtra Śrīdharapāṭiki <sup>9</sup> dhāra vōsiri
15. Śakavarusaṁbulu 1168 (da) ḍamu neṁṭi Parābhava-savatsa <sup>10</sup>
16. ra Kārtika Kṛṣṇapakṣa aṣṭami Guruvāra puṣya-nakṣatramu
17. na Maṁḍalika (Si)ṁgarājulu Sōmarāju Mallarājulu Pri
18. dhivi-rājyamu sēyagānu yiccina datti Oḍayalu Kā-

1. Read puravarādhiśvara

2. Read lāṁohana

3. The letter ṇa is written above the line.

4. Read piṁjarita

5. Read bhramarāyamāṇa

6. Read Śrīmaj-jagadēkabhūṣaṇa

7. Read Narasimha

8. Read pēranu

9. This name may also be read as Śrīdharapāṭi

10. Read samvatsara



19. lēśvara (Vi)<sup>11</sup> śvēśvara (vi)nakita raṁtala (l) (na)mama vāmśe  
ca vikhyā-
20. tā yē kēca plapati<sup>12</sup> (r)bhavēta<sup>13</sup> tasyā-ham karalagnānām  
mama ki-
21. rti<sup>14</sup> na lōpayētu<sup>15</sup> svadattam (etc.)

### TEXT-B

*First plate first side*

1. Svasti śrīmanmamahāmaṇḍalēśva-
2. ra Gaṁgayadēva-mahārāju-
3. lu Kallupādi kodku Mahēśva-
4. rūṇḍu vāni kodkulu
5. kalāmānu vritti cellu a-
6. ṭimīṇḍanu kūṁṭunaku mū-

*First plate second side*

7. ṇḍu pādlopala okapālu ce
8. llū dīnīki sākṣi Mumjērāju sum-
9. khimḍu Mānīki sāhu Im(gu)
10. nāmkuṇḍu śrīkararāmu Gaṁ-
11. gaya

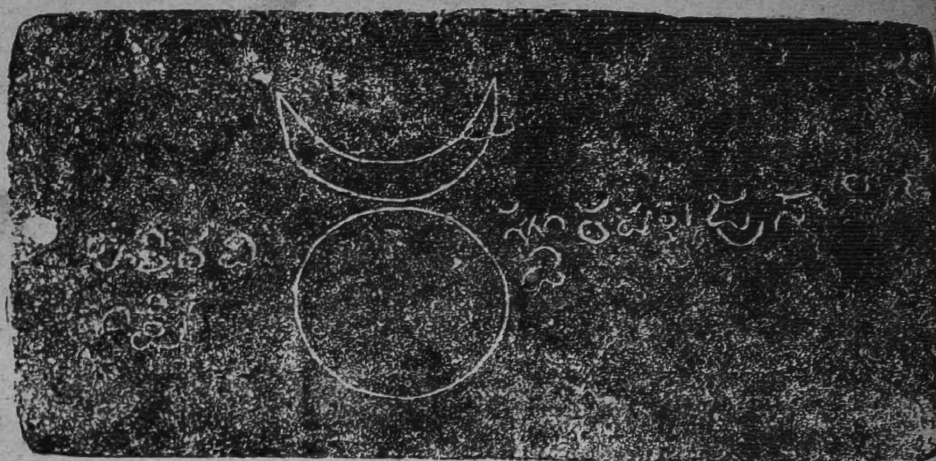
11. The eleven letters that follow are faintly engraved and are smaller in size. The portion that they cover looks like a palimpsest and does not yield any meaning. The mention of two deities in the portion immediately preceding may be taken to indicate that this doubtful passage contains a citation of these gods as witnesses to the grant. The Sanskrit verse that follows is also faulty and seems to be modelled after the verse beginning with *Mad-vamsajāḥ para-mahīpati-vamśajā vā* found at the end of stone inscriptions.
12. This looks like the compound letter pla and the word may be restored as phalapati. 13. Read bhavēt. 14. Read kīrīm. 15. Read lōpayēt.

# Two Copper-plate grants from Itpal, Bastar State

A

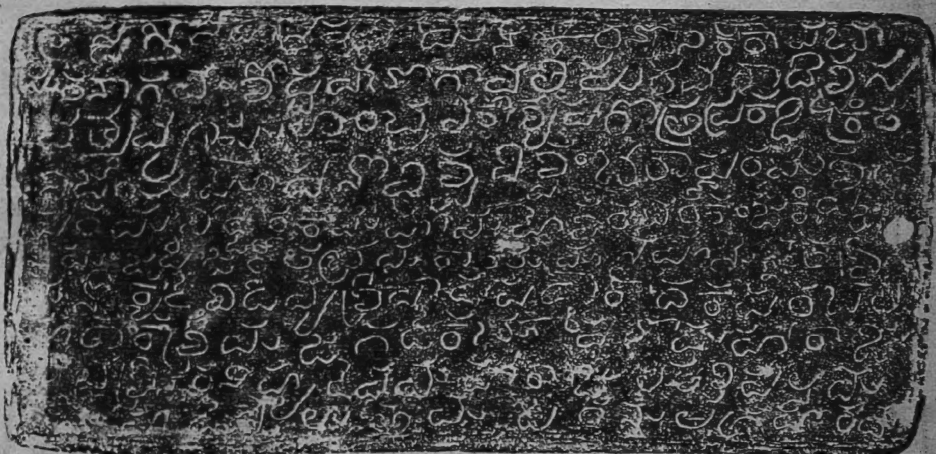
First plate

First side



First plate

Second side



Second plate

First side

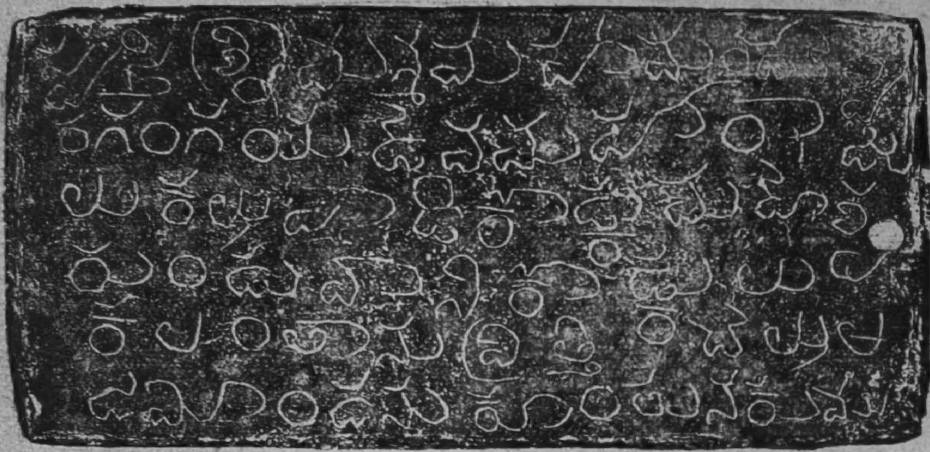


**Tow Copper-plate grants from Itpal, Bastar State**

**B**

*First plate*

*First side*



*First plate*

*Second side*

